

The Indians of The Yukon and Tanana Valleys, Alaska

By

Matthew K. Sniffen

and

Dr. Thos. Spees Carrington



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995 DREXEL BUILDING, PHILADELPHIA
1914

TO THE EXECUTIVE COMMITTEE:

In company with Dr. Thomas S. Carrington I left Seattle, Washington, by steamer on June 2d. We made close connections at all transfer points, and arrived at Eagle, Alaska, June 12th—the first town west of the border line. It was exceedingly difficult to get any satisfactory information in Seattle, or elsewhere in the States, as to what we should take with us in the way of an outfit, but we were strongly advised to purchase a boat and ship it up to Eagle. This we did, together with an overboard gasoline motor and such other supplies as seemed to us necessary for ordinary comfort. We made our final preparations at Eagle, and then proceeded in our 18-foot open boat, on a trip of about 1600 miles, stopping at all towns and settlements and many fish camps and wood camps along the Yukon River from Eagle to Holy Cross, and on the Tanana River from Fairbanks to Fort Gibbon. To have undertaken the trip by the regular steamers would have meant a great waste of time, much inconvenience, and considerable expense; the steamer schedule is infrequent and uncertain, and it would have been necessary for us to have waited a week in some small place before we could get away, when we could not profitably have spent more than a half-day there.

We did not reveal our identity, except on one or two occasions, but traveled as tourists, in order that we might see conditions as they were, and especially observe the attitude of the whites toward the Indians. We were hospitably received throughout the trip, and the people whom we met—and we endeavored to overlook none—expressed themselves freely on all topics that were brought up for discussion.

Usually we camped along the shores of the river, or on a bar in the middle of the river (to minimize as much as possible the mosquito plague), when our day's run was com-

pleted; but if we reached a town where fairly decent accommodations could be had, we stopped at the local hotels or road houses in order to meet and converse with the inhabitants. It was continuous daylight, and we could travel until we felt like stopping.

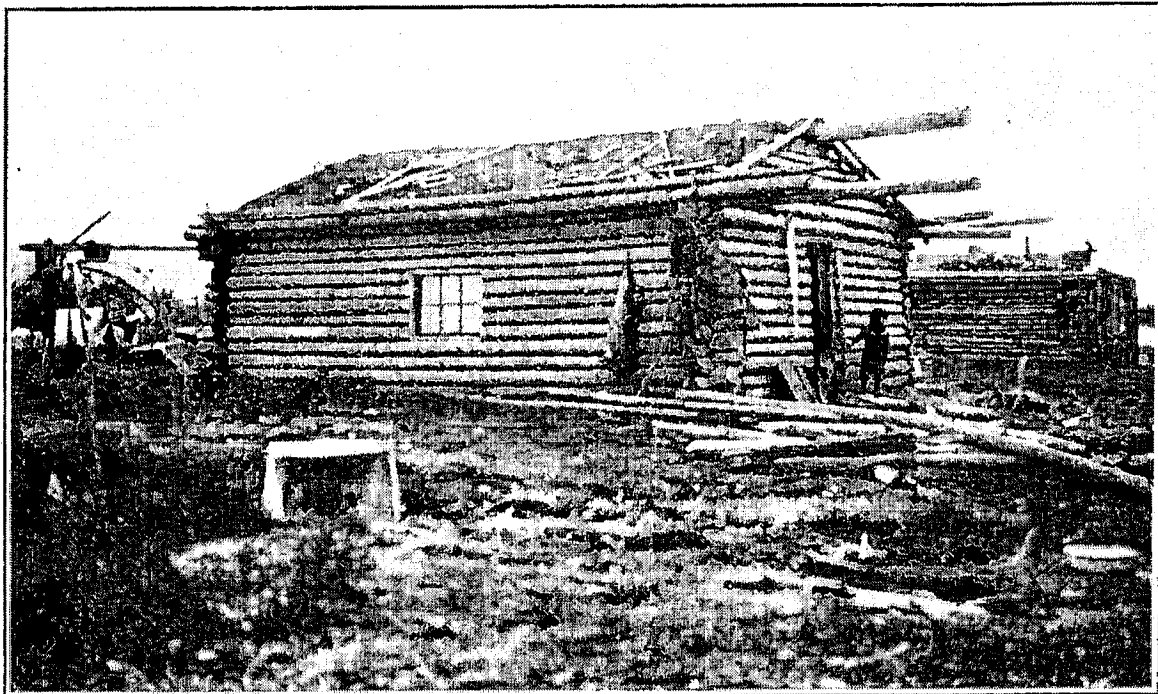
It should be noted that the area of Alaska is one-fifth the size of the United States, and that its coast line extends a distance of 25,000 miles or more. Manifestly, it would have been impossible for us, in one short open season, to cover the entire Territory. This report, therefore, deals only with conditions in the Yukon and Tanana Valleys, and two coast points—St. Michael and Nome.

Scattered along the Yukon and Tanana Rivers, in small villages, there are upward of 5000 Indians. From Eagle down to Nulato there is practically no difference in their customs and habits; the condition of the people and the village as found at one place was typical of nearly all the rest. All these natives are, and have been, self-supporting. In winter they go back into the hills for game. They eat the meat and sell the furs—and some of them realize a goodly sum from their winter's work. In the summer the Indians scatter along the river in small camps, for the fish (mostly of the salmon variety) that run up the river. Their catches are cured by a smoke and air process and then packed in bales. The king salmon forms an important part of their food supply, while the "dog salmon" is kept for their own animals or sold to the whites. All winter travel is by dog team, and dried fish is the principal canine diet. Where an Indian makes a good catch of fish and has more than is needed for his own dogs, he can find ready market for his surplus stock, at an average price of 20 or 25 cents a pound. The fish are mostly caught in the large net-wheels, which work automatically by the swift current, once they are properly set in motion. All that the Indian needs to do after that is to "harvest his crop" and hold it for the demand that is sure to come.

Between hunting and fishing these Indians can make a comfortable living, and it would be unwise to take any



THE BOAT IN WHICH MESSRS. CARRINGTON AND SNIFFEN TRAVELED 1600 MILES ON THE YUKON AND TANANA RIVERS.



INDIAN CABIN, EAGLE, ALASKA.

steps that would destroy their self-reliance. It is of the utmost importance, however, to see to it that they are protected in their fishing and hunting rights, and given at least "an even break." At present, with the exception of Fort Yukon and Tanana, these Indians have no right to their homes other than those of squatters. The same is true of the sites where their fish camps have been for years located.

The greatest danger-point just now is the valley along the Tanana River. This past summer that section was being surveyed by the Government with a view to determining the best route for a railroad from Fairbanks or some interior town to the Yukon River, and it is believed that the most feasible line is through that portion of the valley where the Indians have their homes. Should the projected railroad be built, it will doubtless mean the establishment of town sites; and the location of some of the Indian villages is such that "the march of progress" is apt to cause trouble for the natives unless prompt steps are taken to have their land rights respected. Should the railroad be built, it will undoubtedly bring into Alaska many people who have been deluded by the seductive literature of the transportation companies regarding the "great opportunities" opened up, etc.; and even though these newcomers do not remain longer in the country than they can possibly help, they can cause a great deal of trouble for the Indians, as matters now stand.

It would be impractical to attempt to establish game preserves for the sole benefit of the Indians, but the existing law prohibiting the use of poison in catching fur-bearing animals should be more rigidly enforced. It is claimed in all directions that white men resort to this method of increasing their season's catch, but so far as I could learn the Indians have not been accused of so doing. There is a game warden whose duty it is to stop this practice, but the territory he has to cover is so extensive and the allowance for necessary expenses so small that he cannot be expected seriously to interfere with this class of law-breakers. If this abuse is not checked, the supply of fur-bearing animals

is sure to become very scarce, if not extinct. Then the problem of support for the natives will become a serious one.

EAGLE.—This village is three miles above the town. It has a population of 50. The Indians have just about held their own in numbers. They live in small cabins, mostly one room. The health conditions are poor; much tuberculosis in one form or another. The government has a day school there, and the teacher, Miss Graves, has full charge of the village. She acts as educator, sanitary inspector, nurse, physician, and policeman. Owing to lack of funds the Bureau of Education paid her ten months' salary for a year's work. There was formerly a military post at Eagle (Fort Egbert), but there is but a small detail in charge of the wireless station.

(At each point we visited Dr. Carrington made an inspection of the sanitary conditions of the village, held clinics, and advised the teachers what course of treatment to follow in given cases. He has made a separate report on this subject.)

The Episcopal Church has a mission at Eagle, in charge of Rev. Mr. Burgess. He was on his vacation at the time of our visit, and we did not have an opportunity of conferring with him.

The Indians at this village will drink whenever they can get liquor, but they are probably a little better off because of their isolation.

CHARLIE'S VILLAGE was located about 90 miles below Eagle. When the ice broke up last spring the river rose higher than at any time on record and overflowed the high banks. Huge boulders of ice were swept in various directions and did a great amount of damage. The flood completely destroyed Charlie's village, where 40 Indians made their homes, and they have since scattered up and down the river.

CIRCLE was our next stop. A Government wireless station is located at this point, with a detail of nine men from the United States army. The town itself was once a thriving place, but now it is barely alive. Just below it is

the Indian village of about 80. The Government has a day school there in charge of Mrs. E. E. Eby. There are three saloons in the white part of the town, and the Indians get considerable liquor in one way or another—usually from the “Hootch pedlars,” or “boot-leggers,” as they are called in the United States. The Indians are unmoral. Some of the men will peddle their wives to the class of whites who come in on the steamers for a few days, or the “drifters” who travel down the river in small boats.

Tuberculosis, in one form or another, is prevalent. The only medical attention received by the Indians is that administered through the school teacher. She endeavored to have the people live in tents during the summer, but most of them prefer the stuffy cabins, without ventilation.

Missionary work was undertaken at this point by the Episcopal Church, but has been temporarily abandoned, but an Indian lay reader, Joe Preacher, holds services regularly.

The spring flood did great damage at Circle. It occurred just one month prior to our visit, but the effects were everywhere visible. The water rose six feet or more above the high banks, and flooded the lower part of the buildings that were not on the higher ground.

FORT YUKON is probably the largest Indian village on the river. It was established by the Hudson Bay Company about 1847, and is yet the main fur center of the interior of Alaska. The Indian population is 300, with 25 whites who can be regarded as permanent residents. The Government has a day school at this point. The headquarters of the Episcopal mission work are also at Fort Yukon, it being the home of Archdeacon Stuck and Dr. Grafton Burke, the medical missionary.

At the time of our visit it was a hostile camp, due to the recent controversy in the courts in connection with the effort to prevent whites from having the Indian women as their mistresses, and also on account of the proceedings instituted to restrain one of the traders from locating his store in the Indian village. In the latter case the court

issued a permanent order of restraint and the store was built outside of the village proper. Shortly after this controversy came up the President issued an executive order setting aside a small tract of land embracing the village as a reservation, under the jurisdiction of the Bureau of Education, for the exclusive use of the Indians living thereon; so they are now safe from the intrusion of whites who wanted to build cabins in their midst. This result is undoubtedly due to the very effective efforts of Archdeacon Stuck.

It should be noted that a moral wave has been sweeping through Alaska; open gambling is no longer carried on; the saloons are closed on Sunday, and in some sections the existing law prohibiting continuous cohabitation is being enforced, and where such violations are reported, it usually results in the man marrying the woman (either white or Indian) or else leaving for parts unknown. A certain white man at Fort Yukon had been living with an Indian girl. Complaint was made before Dr. Burke, the United States Commissioner, who then had to issue a warrant. The man was bound over for the grand jury, which met last winter in Ruby. It appears that two of the traders went on the man's bond. The mission workers are blamed for what followed, but I was informed that the United States District Attorney's office at Fairbanks made a private investigation and submitted evidence to the Grand Jury indicating that the two bondsmen were both guilty of the same offense—one of them living with an Indian woman and the other with a white woman. All three were indicted and the trial came up in Fairbanks. One of the indicted bondsmen pleaded guilty and married the woman in question. The other one stood trial and was acquitted. Later he married the Indian girl with whom he had been living, although he frankly says when he is ready to leave Alaska he will desert her. In the case of the original cause of the trouble he was not prosecuted because he promised to marry the Indian girl—which he failed to do, although he left Yukon.

Because of his connection with the case as United States Commissioner, the element that has not taken kindly to the

enforcement of the law sought to have Dr. Burke indicted. All sorts of absurd and trivial charges were brought up, and a most determined effort was made to have a true bill returned, but it failed largely because of Dr. Burke's defense by District Attorney Crossley. It is significant that on that grand jury were five men who were under investigation by the legal authorities.

As a result of this trial an intense and bitter feeling grew up toward the missionaries, and nowhere was it more pronounced than at Fort Yukon. In many respects it was unfortunate that some one other than Dr. Burke could not have been selected as United States Commissioner; this is admitted by all interested in the mission, but there was nobody else available, and he was forced to take the place. The mission people have been severely criticized for the part they had to take in the matter, but it was a case of having an element tearing down what they were trying to build up, and so they did police work that belonged to others.

On our way down the Yukon River we heard all sorts of extravagant and slanderous stories about Dr. Burke, and investigation proved them to be either grossly exaggerated or absolutely without foundation. Dr. Burke had been through an intense strain, and he was on the verge of a nervous collapse. He is "going out" for his vacation none too soon.

It is admitted by all who know (the missionaries included) that these Yukon River Indians are absolutely unmoral. Their sexual relations are promiscuous, and begin at an early age. One of the missionaries "called the roll" of the Indian women in the village, and out of 50, there were only three named who could be regarded as virtuous, and with doubt as to one of the three.

We mingled very freely with the whites at Fort Yukon, and they talked very frankly to us on all these matters. A number of them have good traits, but the majority have a "free and easy" standard of morals, and according to their code the Indian women are regarded as the legitimate game of the whites. They say that these women have

been debauched by their own people, and that the whites cannot spoil anything that is already bad. They likewise bitterly resent Archdeacon Stuck's assertion that the white men at Fort Yukon are degenerates. The missionary view of the matter is that the promiscuous mixing of Indians and whites is very different when it is confined to the Indians alone; for with the Indian, his moral standard is entirely different from that of the white race; and he has not yet risen above the old tribal customs. In the case of the white man these relations bring whisky and disease.

There are no saloons at Fort Yukon, but when the crowd becomes thirsty a good supply of liquor is brought down the river from Circle, and "a good time" usually follows. There are about a dozen white men married to Indian women. Under the law the latter take the status of their husbands. Consequently they have the right to use as much liquor as they can get hold of. It is suspected that some of it reaches the village Indians through this source.

Of course, it is the duty of the deputy United States marshall stationed at any point to prevent, if possible, the giving or selling of liquor to Indians. The former incumbent of that office at Fort Yukon, it is claimed, not only drank heavily and gambled, but was too familiar with some of the Indian women. Just before he left Yukon he got beastly drunk, went to Dr. Burke's house, where he became so abusive and insulting that Dr. Burke was obliged to use force, and with good effect, to dispose of the belligerent deputy. Later, this deputy was removed by the marshall at Fairbanks. His successor is a man who was trained as a gentleman and a scholar, but his own habits are such that he is hardly likely to exert himself very strenuously to keep liquor away from the Indians.

Thinking that we were tourists and ready for experiences, we were invited to accompany this deputy marshall on a trip 45 miles below Fort Yukon, to arrest a man for whom a warrant had been issued. The man in question was believed to be insane. We joined the posse, went down the river, helped to find the man, and then had to wait on a

small island for five days until the steamer came along to take us back to Fort Yukon. During this time we had ample opportunity to study these men at close range. We took our turn in guarding the prisoner, cooking, and anything else that was necessary in camp life. It was interesting in many ways, but the weather was hot and the mosquitoes thick and very aggressive, and it was a relief to leave the place. The prisoner was formally tried before Dr. Burke, as the United States Commissioner, and adjudged insane. Dr. Burke handled the case in a direct and business-like manner, and showed clearly that he understood his duties—contrary to some of the statements that had been made on the subject.

Health conditions among the Indians are deplorable. It is estimated that 75 per cent. of the village have tuberculosis of some sort. The mission expects to erect a hospital at Fort Yukon of sufficient size and equipment to do more effective medical work for the natives. It is certainly greatly needed, for unless the ravages of disease can be checked, it will not be long before the need for schools and missionary work will be a thing of the past—there will be practically no Indians to educate or Christianize.

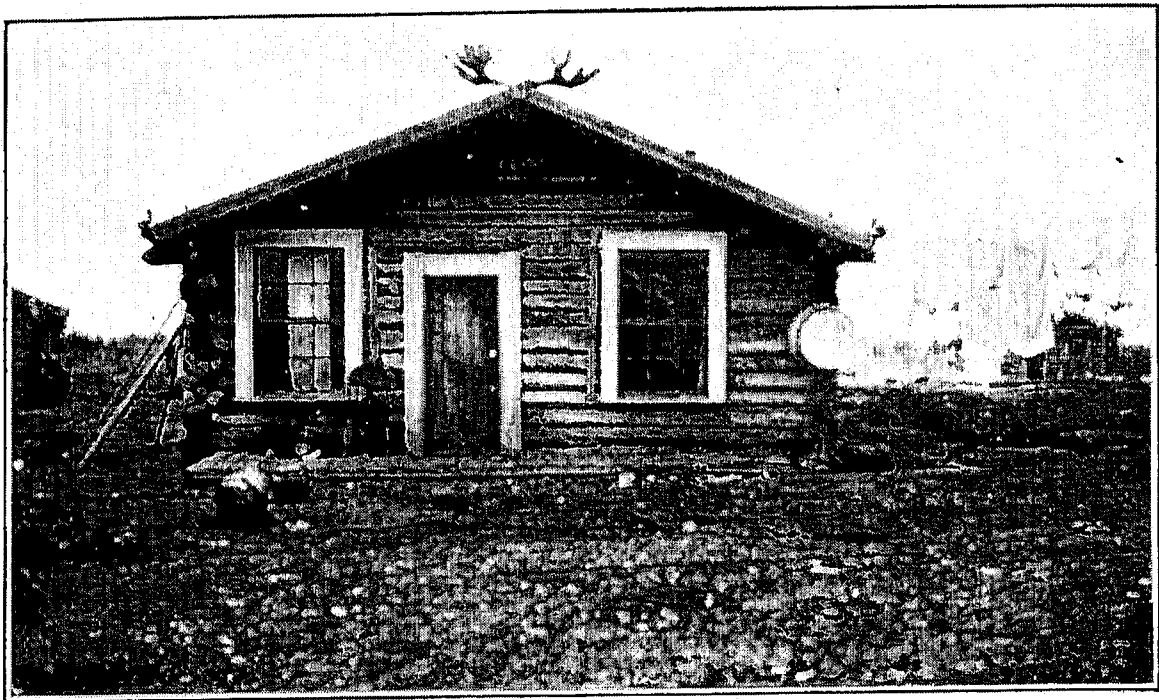
Dr. Burke and his wife have done much to improve the sanitary conditions of the village. A better grade of cabins is being built by the Indians, with two rooms instead of one; and most of the cabins now have some form of ventilation. In the summer the Indians are encouraged to live in tents, and quite a few had temporarily abandoned their cabins. For three months, at least, the weather is very warm. While we were at Fort Yukon the mercury was over 90 in the shade, and it was more comfortable sleeping in the open, or under canvas, than in the stuffy cabins.

It is claimed by the missionaries that there is now less drinking among the Fort Yukon Indians than a year ago; that the natives themselves seem to be striving for better things. They have a Council of seven members, elected annually, that endeavors to deal with petty offenses, but its powers are purely those of moral suasion. From the

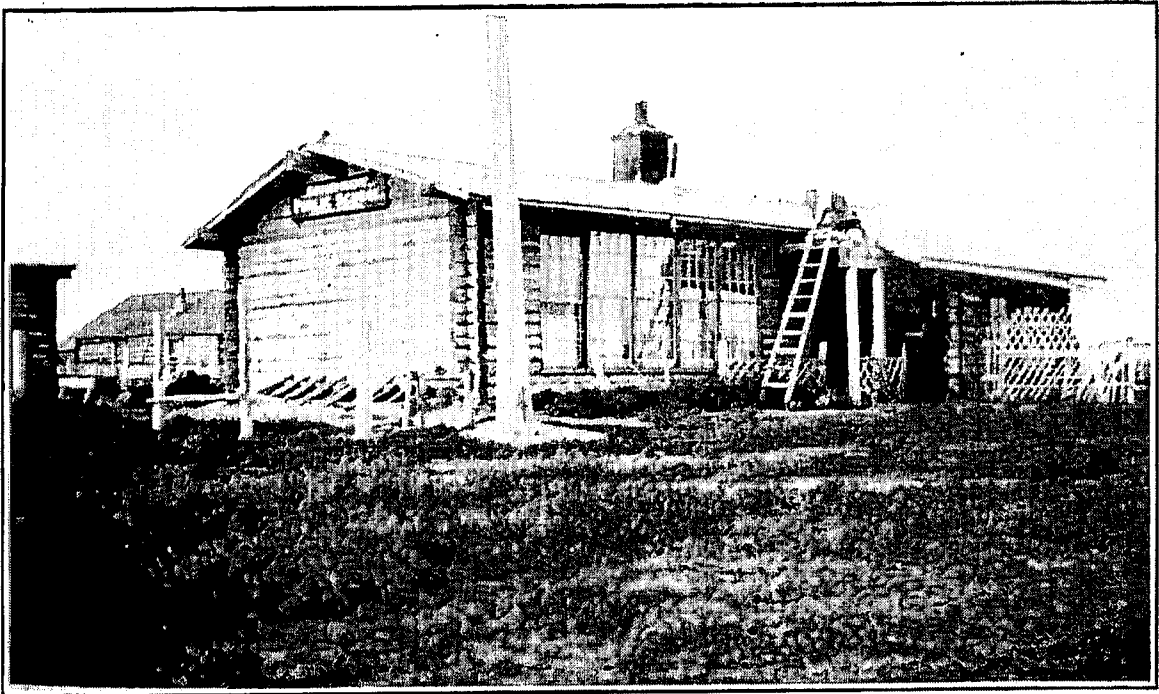
time of the Hudson Bay Company's establishment of this post there has been at least nominal missionary work among this band, but the results do not give one a feeling of very great enthusiasm. The Episcopal Church did not assume charge of this field until about ten years ago. There has undoubtedly been some aggressive work done, sufficient to make an *impression* on the minds of these people; they are apparently devoted to the Church and its workers, but probably in the majority of cases their religion is a mixture of Christianity and paganism. To accomplish definite results time will be required; it cannot be done in the twinkling of an eye. It is my opinion that whoever is responsible for the maintenance of the mission work should realize the conditions that exist and so support its representatives in the field that they will not often be compelled to spend the best part of their time in routine drudgery, but be able to give their undivided attention to real missionary effort. All the Protestant mission stations that we visited in the Alaska interior are greatly undermanned and the workers inadequately paid—this, too, in a country where everything in the way of living or traveling is extremely high. The army, for instance, realizes this, and when men are detailed for service in Alaska they are given extra pay and an additional allowance.

The Yukon Flats is a section of the river about 300 miles long, and in some places the water spreads out over a width of 10 miles or more. It was the most tedious part of the river. The current is very swift,—a normal flow of seven miles an hour,—and when it spreads out in various directions, each branch seemingly strong, it is somewhat difficult to follow the main channel. By studying the river and its various "ear-marks" we learned pretty well how to avoid the shallow water and were able to cover the entire distance without the aid of a pilot. Occasionally we got on a bar, but it was not a difficult matter to step in the water and push the boat off into one of the deeper channels.

STEPHENS VILLAGE was our next main stop. There are 140 Indians at that point, living in the usual type of cabins.



INDIAN CABIN, FORT YUKON, ALASKA.



GOVERNMENT SCHOOL, FORT YUKON, ALASKA.

The Government had a school there for some years, but it was burned and never rebuilt for lack of funds. Now such schooling as the children receive is from Miss Jackson, the Episcopal missionary. Incidentally, she is the only white woman in the place. The Indians had just erected a new chapel, built of logs, of which they are proud. Bishop Rowe promised them the necessary door and window sashes, and they are looking forward with much eagerness to his coming.

The conditions as to tuberculosis, whisky, morals, etc., are the same as exist elsewhere along the river.

RAMPART was once a large and prosperous mining camp; now there are not more than 125 white inhabitants there. The Indian population is 50. There is no school nor any mission work at present being conducted there. At a recent election the town went "dry," and the saloons were closed. As to morals, it is the same story as up the river.

ON THE TANANA RIVER.

At Tanana we put our boat on the steamer and went up to Fairbanks, a distance of 280 miles; fare, \$32.00 each. We spent two days with Rev. C. E. Betticher, Jr., who has had supervision of the Indian work in the Tanana Valley, and then continued our journey down the river. I had hoped to see the United States District Attorney, Mr. Crossley, but he was on his way back from Washington. The vigorous manner in which he has been prosecuting the law-breakers has earned for him the enmity of the liquor element, and they were doing their utmost to have him removed.

CHENA.—This is a town 12 miles from Fairbanks. We stopped there to see Rev. G. H. Madara, who has succeeded Mr. Betticher as supervisor of the Indian work in that section. Mr. Madara has been in the field for seven years, and is familiar with conditions. He admitted that these Indians were unmoral. The work in the Tanana Valley was only begun eight years ago, but he thinks there is a slight improvement in conditions. About 15 of the Indians have taken up homesteads of 160 acres, and Mr.

Madara is encouraging this plan, in the absence of any other protection for their holdings. There is no physician along the Tanana River.

CHENA VILLAGE was practically deserted when we stopped there, the Indians being spread out along the river in fish camps. The population is 30.

NENANA is the main Indian settlement along the Tanana River, with a population of 300. A better grade of cabins is being built, but tuberculosis is prevalent, and conditions as to whisky and morals are about the same as in other villages.

The Episcopal Church has a mission at Nenana, formerly in charge of Miss Farthing, who died there a few years ago. In accordance with her wish she was buried in the Indian cemetery, on the opposite side of the river. We visited her grave, taking along a party of the Indian girls, who picked wild flowers and placed them at the foot of the monument erected to Miss Farthing's memory. The present local head of the station is Miss M. S. Grider, a former social worker in Philadelphia. A boarding-school is maintained at this point by the Church. There is also a small hospital in charge of a trained nurse, Miss Bolster. When the services of a physician are needed, it means sending to Fairbanks for one, and, owing to the uncertainty of travel, this involves considerable time.

It is difficult to hold the girls a sufficient length of time to mold their characters. They usually marry at a very early age—thirteen or fourteen. The alliance of white and Indian in most instances is one of convenience for the former, who deserts the woman at his own pleasure. Frequently these women become prostitutes, or else form an alliance with an Indian, which has to be winked at by the mission as the lesser of the two evils. It would cost \$500 to secure a divorce, which is prohibitive for this class of Indians.

The good women at this mission are compelled to spend much of their time in routine drudgery. The fact that they do not complain does not alter the situation that the

station is so undermanned. They should be in a position to do the real work for which they were sent if the best results are to be expected.

TOLAVANA is a small village below Nenana, containing 40 Indians. It is just below the white town. Conditions are no different from those already described.

CROSS JACKET is a new settlement. Many Indians are leaving Tanana for this site, and they are building a better grade of cabins.

YUKON RIVER CONTINUED.

TANANA is the "Hub" of the interior. The Tanana River empties into the Yukon there, and transportation starts up or down the Yukon from that point. The town itself is made up of stores, a few small hotels, and five or six saloons. Below is Fort Gibbon, where a company of United States troops is stationed. Three miles above is the Indian village, where the Episcopal Church has a station—the Mission of Our Saviour. The plant is the best we saw in the interior. The chapel is a beautiful one—commodious and well arranged, a memorial to Mary Golden King, of New York. The hospital was totally destroyed by fire in January, 1914, but plans have been made for rebuilding it as soon as possible. The work is now in charge of Rev. Mr. Maloney, with Deaconess Pick and Miss Tait, a trained nurse, as helpers. The mission has no physician, but the army surgeon, Dr. Pierson, who was stationed at Fort Gibbon for the past three years, took a great interest in the work and was ready at all times to give his services for surgical or medical cases. Dr. Pierson has since been transferred elsewhere, and whether his successor will be as helpful remains to be seen. In my judgment it is a mistake for the churches to construct hospitals and not supply competent physicians, especially in a country where the medical needs are so great. It is to be hoped that when the hospital at Tanana is completed the way will be open to put a high-grade physician in charge.

Title for the ground occupied by the mission and the

village is vested in the Church; the Indians live there really as the mission's guests. There are about 200 natives. The moral and physical conditions are similar to those existing elsewhere along the river.

Delegates from the villages within a radius of 100 miles from Tanana had a meeting at that point July 2-6. There is a feeling among some of them that they ought to be citizens, with all the rights and privileges of such; and that they also should have a representative in Washington to look after their interests. They are beginning to realize that protection is needed for their land and fishing rights, since some of them have had trouble with the whites, who sought to crowd them away from their fish camps—sites which they had occupied for many years. These Indians are mild mannered, and rather than take an aggressive stand for their rights when any controversy arises, they ordinarily yield to the white man.

We had several interesting interviews with Father Jette, a Roman Catholic priest who has been stationed along the Yukon and interior points for seventeen years. He is not very optimistic as to the future of these natives.

KOKRINES is a village of about 140 Indians. There is a Government school-house, but it has been without a teacher for over a year, owing to a lack of funds. Some missionary work is attempted by the Roman Catholics, under the direction of Father Jardines, who is stationed at Ruby, about 40 miles below. I visited the chapel, but it did not look as though services were held very often. These Indians, like the others, are unmoral, and they manage to get considerable liquor, directly and indirectly, from Ruby; some of them have been known to return from that place with five or ten gallons at a time. Everywhere it is stated that when a "hootch peddler" is arrested by the authorities it is almost impossible to secure a conviction, since the Indian testimony will not be accepted by the average jury.

RUBY was once a thriving and populous mining town, but now there are only about 200 whites living in it. We met some of the old-timers, who were well informed regarding

general conditions. It was their opinion that the Indians could get all the liquor they wanted at Ruby, for which they usually paid extravagant prices. Stationed in the town was a special officer for the suppression of the liquor traffic among the Indians, whose duty it was to patrol the Yukon River for a radius of 50 miles up and down the stream. He had no launch in which he could cover the river points, and most of his time was spent in watching the beach and the main street of the town. He had several suspects bound over by the United States Commissioner, but one-third of the jury selected to try these cases are saloon-men. This liquor suppression work is entirely under the jurisdiction of the Governor of Alaska.

YUKAKACAT, 24 miles below Ruby, is a settlement of 30 Indians. They are fairly industrious for indefinite periods, but too much of their earnings is spent for whisky. There is no school or mission at this point. The usual conditions as to health and morals were evident.

LOUDEN is a small village on the hillside, with 25 cabins and a population of 100 Indians. A Government telegraph station is located here. The Bureau of Education has a school-house in the village, but it has been without a teacher for over a year on account of insufficient funds. The mission work is under the Roman Catholic Church. A priest is supposed to visit the town twice a month. There is no improvement on what we found all the way down the river as to health, drink, and morals.

KOYUKUK was the next point we visited. The Indian population is 100. There are five white men (storekeepers, etc.) living there, but not one white woman. The Bureau of Education has a school-house there, but it has been without a teacher for more than two years for lack of money. Mission work is under the direction of the Roman Catholic Church, but no religious service has been held for a year. The sanitary conditions are bad; the moral atmosphere is similar to the other points, and it is "wide open" in the use of whisky. A man who ought to be well informed told us of one case where an Indian spent \$500 for one load of

whisky brought down from Ruby by a white man. What followed the introduction of this liquor can well be imagined. There is also a Government telegraph station at Koyukuk. It is the junction point for travel up the Koyukuk River to the mining section.

NULATO has an Indian population of 300. There is considerable Russian blood among these people, and they seem more sturdy physically. The village is badly congested, and the sanitary conditions are very unwholesome. The Bureau of Education has a neat-looking hospital at Nulato, with an equipment for some effective work, but the physician in charge seemed to us so lazy and indifferent that very little was being accomplished. The Indians were much opposed to him; they said that when the people are sick he would not visit them, but insisted that they should come to the hospital, regardless of the nature of the illness. They preferred to go to the Hospital Steward of the wireless station and pay for treatment rather than go to this doctor without cost. We learned before reaching Nulato how he had been intoxicated at Tanana, and in a very quarrelsome mood, and heard things that did not speak well for his ability. This was pretty well confirmed by what we saw and learned at Nulato. (Later on we took the matter up with the District Superintendent and the chief of the Alaska Division in Seattle, and the man was promptly displaced.)

The Government school work is conducted through an arrangement with the Roman Catholic Mission at Nulato. The mission building is used for the purpose, and the Bureau pays the salary of Sister Winifred, who acts as teacher. The Bureau also furnishes the necessary school supplies.

At one time there was a saloon at Nulato,—which has a white population of 25,—but the license was not renewed. It is claimed that there is less drinking than formerly, because the source of the supply is not so accessible, and the people must largely depend on the "hootch peddlers." The present United States Marshall has been very active

and energetic, and has kept the liquor traffic pretty well in hand.

There is much tuberculosis of one kind or another, and no improvement in the moral life of the people.

At Nulato, as is the case elsewhere, quite a few of the Indians earn a goodly sum from their winter's trappings, but they are largely improvident, and much of their money is soon dissipated by "potlatches," or feasts, to which everybody is invited. All who come are given presents. Some of the Indians will spend as much as \$500 or \$600 on one "potlatch." It develops into a contest of lavish entertainment, with each one trying to surpass his neighbor's party.

There is a Government wireless station at Nulato, with a detail of nine soldiers.

KALTAG is a village of 100 Indians. There is no school for the children. The Indians are industrious, but the usual conditions as to morals, liquor, and health were found.

ANVIK was the last village we visited coming down the Yukon River. There is a population of 200. A missionary of the Episcopal Church, Rev. John W. Chapman, has been located at this point for twenty-seven years. He conducts a boarding-school and has 20 pupils. Health conditions are poor on account of bad sanitation. There is said to be less drinking, because the source of supply is so far distant. There is much tuberculosis among this band, and mortality is very high with the children. The young people are without morals, but Mr. Chapman thinks that there is an improvement in the older natives. When he began his work the Indians lived in dugouts, or "holes in the ground." Now they have cabins. Personal cleanliness was not then known; there has been much improvement along that line. It took much time and persistent effort to make any impression on the people. In the absence of any physician within reach Mr. Chapman has had to act as the "medicine man." Under Mr. Chapman's supervision are a number of outlying villages, which he visits regularly—within a radius of 50 miles.